
Some Recent Developments of Christian Education in China

Author(s): John Franklin Goucher

Source: *The Journal of Race Development*, Vol. 4, No. 2 (Oct., 1913), pp. 220-241

Published by:

Stable URL: <http://www.jstor.org/stable/29737991>

Accessed: 27-07-2014 22:01 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



<http://www.jstor.org>

SOME RECENT DEVELOPMENTS OF CHRISTIAN EDUCATION IN CHINA

*By John Franklin Goucher, LL.D., President Emeritus of
Goucher College; President of Board of Governors,
University of Chengtu; Trustee, University
of Peking*

Christian education in China during the past few years has made notable progress. Like the century plant, which spends many years in spreading its roots, elaborating its stout stem and fleshy leaves, and storing material, then, with startling suddenness elevates its "mast," unfolds its flowers, and matures its fruit; so Christian education has had a protracted season of diffused and experimental ministry in China. This has been of great value, and was preliminary to its fuller development.

It is rapidly passing from the sporadic, individualistic, empiric, and competitive stage of its early history. Its problems are being defined, its work organized, its methods standardized, and leading educators and missionary societies are coöperating in spirit and effort to elaborate and establish a thoroughly articulated system of Christian education, covering the whole range from kindergarten to university. This has assumed the proportions of a widely extending movement. Its spirit and motive are inseparable from Christianity, but were greatly quickened by the findings and influence of the World Missionary Conference at Edinburgh.

Many have thought that Conference the greatest ecclesiastical gathering since Pentecost. It had the work of all previous gatherings to build upon. It registered a wider range and greater variety of Christian experience than any previous one. It interpreted larger achievements of grace and more varied and more insistent opportunities for the transforming and constructive ministries of evangelical Christianity than ever before. Its personnel was more typi-

cal of the universal church than the synod, council, assembly, or conference of any branch of the church could be. Its basis of assigning, and hearty coöperation in selecting the delegates made it more representative of the churches of Christendom than any previous Interdenominational gathering.

It differed from the church councils of the early centuries of the Christian era in that their *motive* was self-preservation; their *objective* to develop the self-consciousness of the church; their *effort* to differentiate, define, and delimit the church in regard to the subtle philosophical heresies, insistent traditions, and assertive customs which threatened to subvert its fundamental principles or destroy its ethical standards; but the *motive* of the Edinburgh Conference was the world's conquest for Christ; its *objective* to develop self-interpretation without waste of resource in energy, time or opportunity; its *effort* to emphasize the unities of Christian teaching and experience, to subordinate all peculiarities which are not vital to its deepest life, and to conserve every agency which might broaden or enrich its influence.

While the Conference persistently sought to develop the unity of the Spirit, and the practice of intercession, its most distinctive characteristic was its effort to secure, as nearly as might be, a scientific study and statement of vital missionary problems.

In order to do this, eight commissions, each consisting of about twenty experts, were appointed several months in advance to gather information from all lands, and consult those exceptionally wise concerning specially assigned subjects.

Commission III, which had to deal with "Education in Relation to the Christianization of National Life," received answers, some of more than one hundred typewritten pages, to its special inquiries, from about three hundred leading missionaries and representative educators.

These were referred to subcommittees to digest and formulate; then considered and edited by the Eastern Section, and revised by the Western Section of the Commission; afterward, reconsidered by the Joint Commission, and mailed in galley proof for criticism, emendation or additions to several

hundred personally interested in the subjects; their suggestions were carefully considered and the report thus elaborated was submitted to the Edinburgh Conference, which spent a day in its discussion, and adopted it, together with such recommendations as carried its unanimous judgment. Never before had there been such a comprehensive preview and painstaking discussion of missionary problems.

This report, thus prepared, in its section dealing with "Christian Education in China," sets forth among other conclusions and suggestions, that

The present moment is one of unsurpassed importance and opportunity for the Christian church; unparalleled in the world today, and rarely, if ever, equaled in past history. The facts demand, not only of missionary educators in China, but actually of the whole Christian world, thorough and constant study of the situation from a distinctively educational as well as from a general missionary point of view.

Organization for coöperative work.

A specific educational policy and system of Christian education for China, including educational associations, assemblies, superintendents, and supervision for provinces, large areas, and the nation, with a sufficient number of schools and colleges to serve as examples of the highest type of education in which intellectual excellence is combined with the character-forming power of Christian training.

The appointment of thoroughly trained Christian educators with practical experience before being sent out. The appointees to be selected with a view to promoting the greatest efficiency in conducting schools of every grade, and their service to be of as permanent a nature as possible.

With regard to the important problem of university education in China, the Commission records its conviction that the extent of the Chinese Empire makes it impracticable that one central Christian university should permanently serve all parts of China. It looks rather to the eventual founding of several such institutions in different parts of the Empire. But at only a very limited number of points should the attempt be made at present to develop work of a distinctively university calibre. It is of the opinion also that when in any of the great divisions of the Empire the time is ripe for the development of university education, all the Christian forces in that region should unite in the development of one institution of Christian learning. Secondary education, and to a less extent, college education, must be provided for in the more populous and educationally advanced regions, at more than one point, but the duplication of higher work in any great division of the Empire at an early date is to be deprecated as uneconomical and

as tending to inefficiency and to the alienation of the support of those from whom such support must be expected.

The Edinburgh Conference appointed a Continuation Committee of Thirty-five.

To carry out, on the lines of the Conference itself, which are Interdenominational, the ideas of coördinating missionary work, laying sound lines for its future development, and evoking and claiming by coöperative action fresh stores of spiritual forces for the evangelizing of the world.

To place its services at the disposal of the home boards in any steps which they may be led to take towards closer mutual council and practical coöperation.

To take such steps as may seem desirable to carry out, by the formation of special committees or otherwise, any practical suggestions made in the reports of the Commissions.

In accordance with these provisions, the Continuation Committee has appointed a number of special committees to deal severally with designated subjects, among which is a

Committee on Christian Education in the Mission Field with a special purpose of continuing the study of the educational situation with reference to particular mission fields, and of considering the means of fostering coöperation and coördination in missionary educational work; the committee to work in two coöperating sections; the European Section to consider especially the educational situation in India and Africa, and the American Section to give special attention to the educational situation in Japan, China, and the Levant.

The Committee on Christian Education in the Mission Field held a three days' session at Baltimore as soon after the Edinburgh Conference as it could be convened, tabulated its functions, defined the objects of its endeavor, and determined upon its method of procedure, and has held regular meetings at stated intervals to further its work.

Its chairman spent eight months, September, 1910 to May, 1911, in the Far East; visited Japan and Korea, and nearly all the leading centers of education in China. He carefully looked into the condition of many of the Christian and state schools; met with the missionary and government educators, singly and in groups; sat with committees, boards of education, and educational associations; spoke more than one hundred times on various problems related to the development of a

system of Christian education; and secured the appointment of joint committees at various strategic centers on the standardizing and coördinating of primary and middle schools, and on coöperation in the development of colleges, technical schools and universities.

The secretary, Dr. T. H. P. Sayler, has visited Egypt and Syria in the interests of the work of the Committee on Christian Education, and both chairman and secretary have attended meetings of the European Section of the Committee.

The American Section of the Committee on Christian Education has opened an office in New York, in charge of a statistician who, under the direction of a committee of three, is gathering, tabulating, and digesting comprehensive and detailed information concerning education in China and other lands, at home and abroad. The Committee includes a number of experts who generously give of their time as required to considering the problems which emerge and demand solution. As our card catalogues, charts and diagrams become more complete, we hope to be able to place at the service of any educational organization in the field or missionary board at home practical suggestions based upon a thoroughly scientific consideration of any problem it may submit.

The Educational Association of China, the object of which, as defined by Article II of its Constitution, is "The promotion of educational interests in China and the fraternal coöperation of all engaged in teaching," was organized by the General Missionary Conference held in Shanghai, May, 1890, and is actively engaged in prosecuting the work for which it was created.

Dr. Frank D. Gamewell, for many years a professor in the Peking University, whose reliance upon God, unconquerable devotion, persistent activity, and constructive ability, planned, directed the construction and maintained the orderly and successful defense of the Compound in Peking, where missionaries, native Christians, and members of the various legations were besieged during the anti-foreign Boxer insurrection till the armies of the nations raised the siege, was called in 1908 to supervise the educational work of

the Methodist Episcopal Church in China, and further its organization into a consistent system.

After detailed visitation of national and Christian schools throughout the empire; careful comparative study of the various curricula, existing conditions and problems involved; frequent consultations with educators, conference and local boards, educational associations, and recognized leaders from the home lands, he prepared an elaborate report, accompanied by charts, diagrams, and a well digested statement and display of the facts, together with specific recommendations which were laid before the Central Conference of China of the Methodist Episcopal Church, December, 1911. This report was adopted with practical unanimity, and embodies the educational policy of that branch of the Christian church in China for all its five Conferences. These Conferences are represented by 557 schools of various grades, 894 instructors, 15,823 students, not including its representatives in the great Interdenominational institutions. This policy provides for:

1. A General Board of Education, elected by the General Conference for all the educational work of the Methodist Episcopal Church in China.

This Board shall have authority in all matters pertaining to the standardization and articulation of curricula, and in the coördination of education with the other work of missions, and in the general advancement of education interests.

2. A Conference Board of Education, there are five of these, to have:

General supervision of all educational work within its bounds, and special supervision of the high schools and intermediate schools: to decide their location, determine the qualification of their teachers and set examinations.

3. A District Board of Education, elected by the Conferences of the District, to have supervision of the day schools within its bounds. Its duties shall be:

To decide where schools shall be located; to provide well lighted and sanitary buildings, properly equipped; to examine and engage teachers; to set uniform examinations.

Dr. Gamewell is continued as general educational superintendent for the work of the Methodist Episcopal Church in China, and the Educational Association of China has invited him to become superintendent of the Christian educational work of the entire republic, which position he has accepted.

I have referred to these three agencies working for coördination and coöperation in the Christian educational work of China. One interdenominational, the Committee on Christian Education in the Mission Field, created by the World Missionary Conference at Edinburgh. One national, the Educational Association of China, and one denominational. There are many others, interdenominational, denominational, and geographical, too numerous to mention at this time, such as: The General Education Committee of China, appointed by the Centennial Conference held at Shanghai, 1907; various educational associations for two, three or four provinces, or a considerable area, larger than one province; and there is scarcely a province without a similar association working for similar results; while other associations are studying the problems, and furthering the interests of united effort in smaller areas about important centers. The three organizations referred to somewhat in detail are typical and reveal the trend which others only accentuate.

The churches in the home lands are showing a similar synthetic spirit.

The Presbyterian Church in the United States in its General Assembly, 1900, approved a report of its Standing Committee on Foreign Missions, in which along other things, the statement is made:

The object of the foreign missionary enterprise is not to perpetuate on mission fields the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural methods and principles the Kingdom of our Lord Jesus Christ.

The American Baptist Foreign Mission Society has adopted the following principle as the policy of its operations abroad:

That to the utmost practical extent there should be coöperation with other Christian bodies working in the same fields. Such coöperation is of special importance in the department of higher education, where students are relatively few and education expensive.

The American Board of Commissioners for Foreign Missions has repeatedly committed itself to any and every practical plan of coöperation which was within the limits of its financial resources, believing that its work in Asia and Africa is not to build up a church according to any set model, but that it is to coöperate with other Christian workers in the establishment of the living Church of Jesus Christ as the center of power and life and redemption for all men.

Other missionary and denominational assemblies have repeatedly expressed themselves as in favor of the closest coöperation with other societies and communions in promoting the cause of foreign missions.

There has never been a period since the beginning of modern missions when denominational differences were so minimized and the great fundamental truths of our blessed religion were so universally emphasized.

The consensus of judgment as held by many of the leading Christian educators, representative missionaries, and strongest mission boards, points towards several well defined conclusions. Among these, the following seem to be included:

The education of the Chinese is not the problem of the mission boards; the education of the Chinese is China's problem.

The problem of the Christian Church is:

1. To furnish China with a thoroughly standardized and coördinated system of Christian education, emphasizing quality rather than quantity.

- a. To provide educated leadership in the various professions and vocations of life, such as preachers, teachers, doctors, statesmen, engineers, manufacturers, merchants, financiers, and the like.

- b. To provide an intelligent and reasonably educated membership and dependable citizenship which shall be able to appreciate the teachings of God's Word, support the aggressive agencies of Christianity, and constructively influence their community life.

- c. To serve as a challenge and corrective to the national schools of similar grade.

d. To furnish the republic an example of education at its best, which undoubtedly would be largely imitated.

This is necessary that China may be enabled and induced to provide for the proper education of the Chinese.

2. Such a system will require:

a. Schools ranging all the way from the kindergarten to the university.

b. That each school shall be true to its grade name, with its courses of study and work carefully adjusted to the other schools of the system, the ability of the young people who attend, and the preparation needful to make the most out of their probable environment.

c. Teachers specially prepared, of tried efficiency, carefully adjusted, and adequately supported, with special and comprehensive revision for training native teachers, and supplying them with thorough supervision.

3. As necessary to the development and maintenance of such a system of Christian education, it seems necessary that:

a. The primary schools should be denominational, the middle schools usually so, and the colleges not infrequently so.

b. Usually the colleges, and possibly in almost every case the universities, should be interdenominational.

c. The Christian schools of higher grade should not be unduly multiplied, nor near enough to compete with each other; say four, five, or six Christian universities located at the great strategic centers would be as many as should be attempted; each central to a large constituency, supplemented by a sufficient number of strong denominational or interdenominational colleges to supply it with thoroughly prepared students for its technical schools and graduate work.

d. Each college should have its preparatory schools closely affiliated, of adequate number and quality to supply it with thoroughly prepared students, and each of the preparatory schools should be similarly related to a number of primary schools.

If, out of every two hundred who enter our primary schools, in the United States, only one on the average graduates from a first-class college, we may not expect a much larger proportion, for some time at least, in China, and it will require a

comprehensive and well organized system of primary and preparatory schools to supply proper patronage for the colleges and universities.

This statement is neither academic nor wholly idealistic. A consideration of the development of Christian education as recorded in China during the past three or four years, will make it clear that the dominating trend is toward great, interdenominational universities, located at a few strategic centers, having denominational or interdenominational colleges, preparatory schools, and primary schools within a definite area, closely articulated; with interdenominational educational associations, and adequate supervision to maintain the standards and coördinations; to council, and in some cases, regulate and determine the location, grades, and efficiency of the schools.

It means much that the problems are being so carefully studied and clearly defined; that all movements seem to be synthetic, and that overlapping, harmful competition, and wasteful, undirected experimentation is being limited.

The constructive results are also noteworthy, and the future is radiant with hope.

The West China Union University is a recent development of Christian education in China and registers its trend. It is situated at Chengtu, a city of about 450,000 inhabitants, the capital of Szechwan, the largest, most populous, most productive province in China, with about the same area and twice the population of France. Chengtu is one of the six most important cities in the republic, a great literary, educational, and military center; and is strategically located to the three great provinces of west China which are geographically separated from the rest of the republic and contain about one-fourth of China's area and population.

In November, 1905, representatives of the eight missions engaged in educational work in west China were called together and they started plans which in October, 1906, resulted in the organization of the West China Christian Educational Union. This association is a compact and efficient body, which outlines the curricula, conducts the examinations, confers the certificates, and in general oversees the primary

and secondary educational work of all the Protestant missions in west China.

It was natural for those who were unitedly doing such thorough and systematic primary and preparatory work to desire enlarged and advanced opportunities, and during the Centennial Conference held at Shanghai in 1907 the missionaries in attendance from west China held three meetings to discuss plans for the extension of their educational system.

In 1908, a representative committee was appointed and reported in favor of establishing a union university for west China, under interdenominational control, and the proposition had the endorsement of practically all the missionaries in that field. When referred to the home boards for their approval, four boards—The Friends' Foreign Missionary Society of Great Britain and Ireland, the General Board of Missions of the Methodist Church of Canada, the American Baptist Foreign Missionary Society, and the Board of Foreign Missions of the Methodist Episcopal Church of the United States of America—endorsed the project, "provided a plan of coöperation can be devised which will be acceptable to the coöperating bodies." Two other mission boards commended the project, but felt they could not financially coöperate.

After much consultation and correspondence the establishment of the university was unanimously authorized, under conditions satisfactory alike to the home boards and the missionaries in the field. It is thus international and interdenominational.

For some time about one hundred students had been studying at the Union Preparatory School, a number of whom were ready for college work.

So eager were the missionaries to meet the urgent demand and so confident were they that what should be done could and would be done that the West China Union University was begun and a class of ten students received for college grade work on Chinese New Year, March 11, 1910, though the joint committee of the four bodies which have coöperated in establishing the university did not meet to draft the constitution in its final shape until June, 1910, when they con-

vened in London, England, just after the Edinburgh Conference.

The control on the educational side of the university is vested in a senate composed largely of instructors, together with other representatives of the coöperating bodies. The senate determines the curricula, conducts the examinations, grants degrees, and has general charge of all university affairs in the field.

The ultimate control is vested in a board of governors resident in the home lands and composed of three representatives of each of the coöperating mission boards, and others, not exceeding eight, selected by these. The board of governors holds and controls all the real estate, funded capital, and other property of the university.

The revolution which resulted in the establishment of the republic temporarily interrupted the work of the university. All foreigners were required to leave Chengtu and were not able to return for several months, but the institution reopened in good shape in September last with the first two classes of college grade.

The medical department is in process of organization and will include three general hospitals, two of which have recently been completed, and \$25,000, gold, is in hand for the building of the third; \$25,000, gold, has been provided for the medical school building and one of the coöperating boards has set apart two instructors for that work.

The Union Theological School for the four coöperating missions, though not an organic part of the university as yet, is doing successful work and is closely related to it.

The normal department has held a prominent place in the purpose and work of the university plans from its inception. The China Emergency Appeal Committee, of London, has made a grant of \$4500, gold, for this department, and drawings are being prepared for the normal building. Five missions have been represented in its student body.

Two university men familiar with the language and having successful experience in educational work in west China have been at home for special training, are under appointment

and will sail within a few weeks to strengthen the educational department.

Plans are being projected to increase the two regular summer schools for teachers to five, to be held annually at convenient centers. The university extension courses, with lantern slides, will be enlarged. The development of the normal school for primary teachers, and the opening of a teachers' college for secondary teachers are provided for.

The superintendent of the primary and middle schools is to sail in January. He is also secretary of the West China Educational Union, and a member of the faculty of the teachers' department, and his influence in these various relations will greatly strengthen the unity of the work.

There are 7000 students in the 240 primary and middle schools connected with the various missions under the 355 missionaries in west China. These are included in the system and closely articulated through the West China Educational Union. They are following the same curricula, carefully graded and arranged as far as possible in harmony with the government courses of study, but including religious instruction; taking the same examinations conducted by the Educational Union; and passed from grade to grade by certificates issued by that body; and they are under the strong Christian influence of men and women who have gone out from home primarily to teach the gospel of our Lord Jesus Christ, and whose lives are a daily witness to the power of their message. This comprehensive system of unified activities will secure the supply of students for the Colleges, Technical Schools, and graduate work of the university, and assure a demand for their graduates.

FINANCIAL

The four participating missions support ten foreigners, graduates of western colleges and universities, who are teaching in the departments of the university as members of the faculty (at an average salary of, say, \$1250), \$12,250; an educational secretary whose work is a part of the normal department of the university is supported at an annual cost, including traveling expenses, of \$1750; last year each of the

four mission boards contributed \$1250 for running expenses, making \$5000; this makes a total annual contribution from the boards of \$19,000.

It is assumed that at least this amount will be contributed annually for the future, and the guarantee of the mission boards is not inferior as security to railroad or industrial stocks or bonds. This sum, capitalized at 5 per cent, may be considered as representing an endowment of \$380,000.

In addition to the above annual contributions, the four boards have already invested in the purchase of 51 acres of land for the university site, erection of buildings and equipment, all costing \$70,000.

Each of the four coöperating mission boards is under agreement to erect at least one college building, with dormitory for its students and residence for its member or members of the faculty. Based upon appropriations already made, these may be valued for the four boards at not less than \$125,000.

Money is in hand to secure about 50 acres more land, so as to square out the tract, and make ample provision for the future, say \$25,000.

The total value of the above assets is about \$600,000.

The board of governors are engaged in a campaign to secure \$500,000 for buildings and endowments, part of which has been pledged, and the outlook is very hopeful.

It is expected that the Woman's Union Normal College will be built near by, and it has \$10,500, gold, in hand for that purpose.

The actual university work which the university is doing is as yet limited, but its high and clearly defined ideals, the completeness of its organization, its spirit of harmony, the quality of its work, and its substantial growth are such as to commend it most favorably to the Chinese.

The government educational authorities have officially recognized and registered its middle school.

The Commissioner of Education has asked Dr. J. L. Stewart, vice-president of the university, to serve upon the Board of Advisors of the Government System of Education, and has made him a monthly grant for expenses.

The government representatives have requested the Union

University professors to assist in their educational work by lectures and in other ways, and have given other significant evidences of their appreciation.

This is the most thoroughly organized piece of educational work in the Republic of China.

The University of Nanking is another recent development. It is situated at Nanking in the lower Yangtze Valley. Nanking is the transportation, literary, and educational center, and an ancient capital of China, and many think that in the near future it will become the permanent capital of the republic. It is central to 105,000,000 people speaking the Wu dialect in the four provinces immediately about it; and, when the system of railroads which is being constructed is completed, it will be the most accessible city in all China.

After three or four years of discussion, a basis of union acceptable to the Methodist Episcopal Church, the Disciples of Christ, and the Presbyterian Church in the United States of America, was agreed upon, and the union of the school supported by these boards in and about Nanking went into effect as an Interdenominational University, February 1910.

CONTROL

There is a Board of Trustees in America, composed of three from each of the cooperating mission boards, who perform the usual duties of such officers.

There is on the field a Board of Twelve Managers, four from each mission, who control and manage the affairs of the university, subject to the approval of the Board of Trustees.

For immediate control there is a Local Executive Committee of the Board of Managers, as well as a University Council representing the faculty.

April 19, 1911, the Regents of the University of the State of New York granted a charter to the University of Nanking and in August, 1912, advanced to the degree of bachelor of arts the first class to graduate from the University of Nanking. Last year it had 501 students in attendance.

DEPARTMENTS

Its Preparatory School and its College are well developed, determining the standards of requirement, and other schools of similar grades are being developed and affiliated with it.

It is enlarging its Teachers' College and Training School, the latter for primary school teachers and the former for teachers of more advanced schools.

Twenty-eight mission boards and societies requested the university to open a language school, where young missionaries could spend their first year under the most favorable conditions to study the language. This school opened October 15 with about 30 per cent more students than it had announced it would receive the first year, and arrangements have been made to house and permanently care for the students who are applying from distant parts of the republic.

The Central China Medical School, representing seven denominations has become an organic part of the university.

The theological school, in which five denominations are united and seven others are coöperating, is closely affiliated with the university with the prospect of organic union in the near future.

The agricultural department is engaged in practical work along with its regular instruction. The government and the people of Nanking have turned over to the university 1000 acres of ground on the side of Purple Mountain, about two miles from the university site, and have offered 1000 acres more about thirty miles distant, but the latter is too far away to be handled at present. This gives opportunity to introduce a form of agriculture not dependent upon irrigation, which is recognized as an exceedingly valuable economic contribution to China.

Dr. Balie, one of the professors of the university, has direction of the department and is colonizing farmers who have been driven from their homes by flood and famine. During last winter and spring this department set out 100,000 forest trees, 4000 fruit trees, 2000 of which were imported from California, and 5000 mulberry trees, and a man trained in Japan according to the most approved methods of the Japan-

ese government, is teaching the care of the silk worm. It is also introducing the cultivation of potatoes, strawberries, other small fruits, and a number of cereals.

STAFF

The president is Dr. A. J. Bowen.

In the preparatory and college work are fifteen graduates of American institutions.

In the theological department are Dr. J. C. Garret, and four other university men, all with fine command of the Chinese language.

In the medical school are seven men, trained in American medical schools, making twenty-eight specially trained foreigners. There are also on the staff of the university thirty Chinese teachers, some of whom are scholars of great distinction, making a total of fifty-eight, and this does not include the agricultural department and only one from the language school.

EQUIPMENT

There are 63 acres of land and walls worth \$34,800 and money is in hand to purchase about 40 acres more; nine dwellings valued at \$23,750; three lecture halls, one scientific building, three dormitories (accommodating 500); one chapel, one Y. M. C. A. building, \$62,500; equipment, \$14,150; the total value of all equipment is \$134,200.

FINANCES

The 63 acres of ground, 18 buildings and equipment, are worth \$134,200. The three coöperating missions supply 12 professors at an average of \$1500 each; this totals \$18,000. Each mission gives \$3000 annually for current expense; this makes \$9000. The treasurer and accountant receives \$1000. There is an annual contribution of \$28,000. All of the above capitalized at 5 per cent represents \$560,000.

The university has recently received for land, buildings and endowment through its \$500,000 campaign, \$270,000.

The theological department has five professors at \$1500 each, making \$7500, which capitalized at 5 per cent is \$150,-

000; twenty acres of land and buildings valued at \$31,000; these two items total \$181,000.

The medical department has seven professors at \$1500 each which capitalized at 5 per cent is \$210,000; equipment valued at \$14,000; seven residences valued at \$21,000; \$300 on current expense account annually from each of the seven coöperating missions \$2100, capitalized at 5 per cent is \$42,000; totals \$287,000.

The grand total is \$1,432,200.

The canvass for \$500,000 is progressing very successfully; \$380,000 have been added to the assets of the university within a year, and there are promises of assistance sufficient to make the total assets equivalent to about \$1,500,000.

Three other denominations are completing their arrangements to unite with the university, which will further increase its assets and efficiency.

Christian primary and secondary education throughout the region covered by the affiliated and coöperating missions, including more than one hundred schools, is being standardized and coördinated under the supervision and direction of the university and the Central China Educational Commission.

This commission consists of two representatives from each of the missions in the Wu dialect-speaking districts, having educational work. Its purpose is to discuss the educational work in these four provinces, and unite all the work into a system, no matter where it relegates any present school.

The university is prospering, and has the heartiest endorsement of the Chinese. Its patronage is growing rapidly, and broadening. The highest officials patronize the university, honor its faculty, attend its public functions, and speak in highest commendation of its work.

Its agricultural department has had a notable recognition.

The China Famine Relief Commission granted \$3000 (Mexican) to aid its work. The Chamber of Commerce of Nanking has made a large grant to assist in its development, and so has the Silk Merchants' Guild.

An exceptional endorsement has been given it, signed by Sun Wen, the provisional president, Yuan Shih K'ai, the

president, Li Yuan Hing, the vice-president, every member of the cabinet of the republic, many leading generals, others high in civil service, representative merchants and influential financiers.

The University of Nanking has had the most phenomenal development of any educational work in China.

These two interdenominational universities, strategically located, in the Yangtze Valley, 1800 miles or five weeks' journey apart, each easily accessible to one-fourth of China's immense population, are coöperating in organized effort to realize the same ideals and are registering, even at this early stage of their development, an immense constructive influence which suggests the possibilities and benefits of a system of Christian Education which shall reach the entire republic.

A similar interdenominational movement is in progress about Peking. A representative committee of thirty-seven, the Union Educational Committee has been constituted, and has "sub-committees at work preparing courses of study for the primary and intermediate grade schools for the Chili province, a similar committee for the academic grades, another for summer conferences, and a Provisional Committee on Union Educational Work in North China," and they report considerable progress.

The Union Medical College of Peking—international and interdenominational—receives an annual grant of 10,000 taels from the Chinese government for current expenses, and has had notable recognition from the Chinese authorities.

Wherever other institutions may emerge in the future, the interdenominational universities at the great centers of Nanking, Chengtu, Peking and Canton, each with one-fourth of China's population accessible, must exert a constructive and immeasurable influence upon the 100,000,000 people to whom they are respectively central.

The Woman's Boards of the Presbyterian Church of the United States, American Board of Commissioners of Foreign Missions, and the Methodist Episcopal Church, established a Woman's Union Medical College at Peking in 1907, and it will graduate its first class in 1913. Its students come from

Foo Chow, Chengtu, Nanking, and Shanghai, as well as from Peking.

The Woman's College of Peking is an interdenominational institution, founded by the union of four denominational boards, and has graduated two classes.

There is an interesting and promising interdenominational movement in the Fukien province, which has made substantial progress toward standardizing the primary and middle schools, and is working upon a plan for an interdenominational university.

The Shangtung Christian University is another interdenominational institution which should be mentioned with considerable detail had we the time. It includes the American Presbyterian, English Baptist and Anglican mission boards.

There are some thirty different higher educational institutions in China that are interdenominational in their control, their faculties, and their students, and are serving all the missionary societies that join in their support and management with economy and increased efficiency. These institutions include universities, theological schools, medical schools, colleges, normal schools, schools for missionaries' children, and, in fact, educational institutions above the primary and intermediate grade, of every character, and some of the kindergarten training schools for the preparation of kindergarten teachers are supported and controlled by interdenominational bodies. This method of training and administration has passed its experimental stage, and reached a position where it commands the confidence of those who participate.

The Canton Christian College has been making decided progress the last few years, and has 418 students. Practically all the Protestant denominations at work in Canton—British as well as American—are united in the work of the University Medical School affiliated with the college, and the spirit of unity is on the increase.

The Canton Missionary Conference has organized an Interdenominational Board of Coöperation, which is operat-

ing as a unifying factor among the missions, churches and schools.

The South China Educational Association, "the membership of which is available to all, whether Chinese or foreigners who may be engaged in, or in any way connected with or interested in educational work," has established a Unification Committee, with a Unification Secretary, and is working successfully to secure uniform schedules and coördination in the schools associated. It issues a monthly bulletin, has monthly meetings, and many of the present problems of school management and of larger policy have had much light thrown upon them by the discussions before the association.

There are some denominational schools of high grade which are making excellent growth, such as St. John's University at Shanghai, Boone University at Woo Chow, and others. But the most notable developments are in the interdenominational institutions, and the trend of Christian education in China is decidedly towards the interdenominational university, with denominational and interdenominational technical schools and colleges, organically related or closely affiliated, strengthening the local administration, but keeping the determination of the larger policies and problems in the hands of the interdenominational boards in the home lands. There seem to be abundant reasons to justify this.

It eliminates overlapping, duplication, and harmful competition.

It secures coöperation, specialization of workers and work, economy of administration, and increased efficiency.

It broadens the field of activity for the institution, enlarges the constituency from which to draw students, multiplies the facilities for graduates to find employment, and gives increased opportunities.

It appeals to the loyalty and liberality of Christians in the home lands and makes possible the establishment, maintenance, and development of great Christian institutions; it secures to them the ability to maintain the highest standards of efficiency; it enables them to compare most favorably with the government schools in the breadth, variety, and

thoroughness of work offered; it guarantees the continuance of their Christian character; and simplifies the problems of governmental approach and recognition.

Business men desire that their investments shall have two qualities in particular, security and productiveness. Inter-denominational institutions furnish both of these in large measure, and react with blessed influence upon the supporting Churches in the home land, reflecting the prayer of Our Lord for His disciples that they all may be one.

It has been a matter of astonishment to many that China, the oldest, largest, most conservative nation on earth, should have remained to the present time so slightly influenced by Christianity.

May it not be because Christianity has had neither the vision nor the spirit to properly undertake the mighty task? Christ took a little child and set him in the midst of His disciples as the hope and responsibility of the Church, and called His disciples to be laborers, to be laborers together, to be "laborers together with Him." When they recognize the possibilities of Christian education to so influence the children as to lay adequate foundations for the Kingdom of Christ, and possess the Spirit to undertake the programme with united effort, He will honor their labor with assured success.